

A transcendent Spirituall Treatise upon se-
 verall heavenly Doctrines, from the holy spirit of the
 man Jesus, the only true God, sent unto all his elect as a
 token of his eternall love unto them, by the hand of his
 owne Prophet, being his last messenger, and witness, and
 forerunner of the visible appearing of the distinct perso-
 nall God in power and great glory, in the clouds of hea-
 ven, with his ten thousands of personall saints, to separate
 between the elect world, and the reprobate world, to all
 Eternity : Containing those severall heads set downe in
 the next Page following.

*John Reeve and Lodowick Muggleton, the two last witnesses
 and true Prophets of the man Jesus, the only Lord of life and glo-
 ry, sent by his holy spirit to seale the foreheads of the elect, and
 the foreheads of the reprobate, with the eternall seales of life
 and death, and suddenly after wee have delivered this dreadfull
 message, this God the man Jesus, will visibly appear to be are wit-
 nesses whether he sent us or not : ye that are the blessed shall pati-
 ently wait for the truth of this thing.*

If any of the Elect desire to speak with us concerning any
 thing written in this Treatise, they may heare of us in
 Great Trinity Lane, at a Chandlers shop against one Mr.
 Millis, a brown Baker, neer the lower end of Bowlane.



*Printed for the Authors, and are to be sold by them at the place
 above named.*

John

- Of my Commission received by voice of words from the Spirit of the man Jesus in glory.
- I. Of the last great deceiving Antichrist, and man of sin that ever shall be.
 - II. Of the unlawfulness for a spirituall Christian to warre with a sword of steele.
 - V. Of the creation beyond the starrs, or of the other side of the visible created heavens, were sun, moon, and starrs, that shall all vanish like smoke together to eternity.
 - V. Of the creating of that reprobate Angel Serpent that beguiled Eve, and became a man.
 - VI. Of the eternall Creator clothing himselfe with flesh, and so became a pure man.
 - VII. and VIII. Of the creating of man, and the nature of holy Angels in their creation.
 - IX. Of Eliah the Prophet ascending bodily in heaven, to represent the person of God the Father.
 - X. Of all Prophets or Priests or Ministers in this world, being false, not knowing the true God; therefore not sent by the God of all truth the man Jesus.
 - XI. Of all heathen Magistrates, and their heathen Prophets false worship or image.
 - XII. Of the mortality of the soule, and how and when it became mortall.
 - XIII. With what bodies the elect and the reprobate shall appear after death.
 - XIV. How the bodies and spirits of the world of the elect beleivers shall be like unto the glorious body of God their Redeemer, in his glory to eternity.
 - XV. Of some difference between the glory of men and angels in glory in the heaven above.

AN Epistle from the holy spirit of the Lord Jesus Christ the Eternall Father, written by the Lords two last witnesses and prophets, that ever shall declare the mind of God the maker of Iesus, that was crucified without the gates of Ierusalem: the Lord Jesus by us his poor despised messengers hath sent this writing unto the Christian world so called. wherefore we declare by vertue of our Commission given unto us by voice of words from the holy spirit of the Lord Jesus from the throne of his glory, to make known his prerogative will and pleasure both to the elect world, and reprobate world, a little before his glorious comming to separte between the two worlds that whosoever despiseth this writing, whether he be a King, or a Begger, by calling it blasphemy, or heresie, or delusion, or a lie, or speaking evill of it in any kind whatsoever; in so doing they have committed that unpardonable sin against the holy Ghost, or spirit that sent us. wherefore in obedience to our Commission from the Lord Jesus Christ, whom they have despised, and not us, wee pronounce them cursed both soule and body from the presence of the Lord Jesus Christ men, and Angels, to all eternity.

John Reeve and Lodowick Muggleton, the Lords two last true Witnesses and Prophets, spoken of in the eleventh of the Revelation, a little before the comming of him that sent us, who is the Judge of both quick and dead.

Febuary the 3. 4. and 5. 1651. three mornings together, much about an houre, the Lord Jesus, the only wife God, whose glorious person is resident above or beyond the starrs, I declare from the spirit of truth, that this Jesus from the throne of his glory, by voice of words, spake unto me *John Reeve*, saying; I have given thee understanding of my minde in the Scriptures, above all men in the world. The next words the Lord spake unto me, were these, saying; Look into thy own body, there thou shalt see the kingdome of Heaven, and the kingdome of Hell: the Lord spake these words unto mee twice together. Again, the Lord spake unto me these words, saying; I have chosen thee my last messenger for a great worke, unto this bloudy unbeleeving world. And I have given thee *Lodowick Muggleton* to be thy mouth: at that very moment the holy spirit brought into my mind that Scripture of *Aron* given unto *Moses*. Again, the Lord spake unto me these words, saying; I have put the two edged sword of my spirit into thy mouth, that whoever I pronounce blessed, through thy mouth, is blessed to eternity; and whoever I pronounce cursed through thy mouth, is cursed to eternity. When I heard these words, my spirit desired the Lord, that I might not be this dreadfull messenger. For indeed I thought upon the delivering of so sad an unexpected message unto men, I should immediatly have been torn to pieces. Again the Lord spake unto mee these words, saying; If thou dost not obey my voice, and goe where ever I send thee to deliver my message, thy body shall be thy hell, and thy spirit shall be the devill that shall torment thee to eternity; then for a moment I saw this hell within mee, which caused mee to answer the Lord these words saying; Lord, I will go where ever thou sendest me, only be with me. These were the Lords words spoken unto me the first morning, and my answer unto my God.

God; I being as perfectly awaked when he spake unto me, the Lord is my witnesse, as I was at the writing heereof. Again the next morning the Lord spake unto mee, saying; Goe thou unto *Lodowick Muggleton*, and with him goe unto *Thomas Turner*, and he shall bring you to one *John Tane*, and doe thou deliver my message when thou comest there; and if *Lodowick Muggleton* deny to goe with thee, then doe thou from mee pronounce him cursed to eternity. These words the Lord spake unto me the second morning, and no more. The third and last morning, the Lord spake unto me these words, saying; Goe thou unto *Lodowick Muggleton*, and take such a woman along with thee; and then goe thou unto one *John Robins*, a Prisoner in new Bridewell, and doe thou deliver my message to him when thou comest there. These were the Lords words the third and last morning, and all the words in the Commission of the Lord spoken unto mee; onely this Message of the Lord extends in generall to the whole world; because the elect Jewes and Gentiles are mixt in mariages through all parts of this Earth, for whose sakes only we are sent. But as for those naturall unbeleeving Jewes, that deny that God is come in flesh, those Jewes shall never come to the faith of Jesus, we are not sent unto these. The holy spirit beareth witnesse in my spirit of the truth of that which I shall write unto you, that the first words that the Lord spake into me, the words speaking came into my spirit and body, with such an exceeding bright burning glory of God-like Majesty, that I did not well know whether I was a mortall man, or an immortall God; so glorious are the words of the immortall God, that the tongues of men nor angels can never expresse it; my body also was changed at that time for a season in a most dreadfull maner to behold, of the which there be many can bear witness at this time. Again for your information that are spirituall, the Lord opened the understanding of my

fellow witnes, and made him obedient with me in the messages of the Lord, as *Arons* understanding was opened, to make him obedient with *Moses* in the messages of the Lord at that time; and the Lord hath given him as glorious testimonies by Revelation from his holy spirit many a time of the full assurance of this Commission to be from the Lord, as ever the Lord gave to *Aaron* to assure him, that *Moses* Commission was from the Lord; onely *Moses* Commission (he being the Lords first Commissioner unto men) was manifested by naturall signes visibly upon the bodies of men and women: and on the contrary, we being the Lords last Commissioners, our Commission is manifested by spirituall signes, upon the invisible spirits of men and women, because our message is all spirituall, concerning men and womens eternall weale or woe in the life to come.

II. **A** Gaine, that you that are elected unto eternall glory, may understand some thing of this *John Robins* aforesaid; I declare from the holy Spirit, that this *John Robins* was that last great Antichrist, or man of sin, or son of perdition, spoken of by *Paul* the Apostle in the *Thessalonians*, who (as it is written) opposeth, and exalteth himselfe above all that is called God; so that he as God, sitteth in the Temple of God, shewing himselfe that he is God: this is he that was to appeare in this last Age, a little before the personall visible comming of the Lord Jesus in the Clouds, with his ten thousands of Saints in power and great glory, to separate between the persons of the true Christians, whose weapons are spirituall faith, that worke by love and patience, with all other such like heavenly vertues, from the persons of all lying Hypocrites, who call themselves Christians, but they are indeed far worse then Heathens, by killing their neighbours with the sword of Steele; therefore their damnation will be far greater then

the Heathens, in the day of the Lords vengeance. Again, it would be too tedious to write unto you, wherein this *John Robins* did appeare to be the man of sin as before said; so that the Pope is not the man of sin, as men blindly imagine, for want of the spirit of the Scriptures: but on the contrary, I declare from the Spirit of the Lord Jesus, that all men that call themselves Christians, and yet make use of the sword of steel, in any case whatsoever, the Pope and those men are both Christians alike; therefore to be an Antichrist, or a man of sin to oppose God, as before said, I declare from the holy Spirit, that is when a man doth exalt himselfe in the place or person of God, and doth set up a worship seemingly, far more pure then the simple plain worship of God, and to manage his designe, he doth shew many great lying signes & wonders, as this *John Robins* did, to the amazement of many deceived by him. It was a spirituall opposing of Jesus, which is the only God, by shewing of seeming spirituall lying signes and wonders, as this *John Robins* did, yea he shewed such signs as the Popes could never shew, nor never shal shew: wherefore that you that are the elect, may no longer remain in the dark, concerning the last great spirituall Antichrist, I declare from the Lord Jesus that this *Jo. Robins* did attribute to himselfe the titles of the only God: first he called himselfe *Adam*, *Melchisedeck*: again, he call'd himselfe the God and Father of the Lord Jesus Christ: Also he held forth a Trinity of Persons; as namely, *Adam*, *Abel*, and *Kaine*: Again, he called himselfe the first *Adam*, saying, after he had been five thousand six hundred and odd years in the dust, he was risen from the dead, to deliver his people; then he said that *Abel* was his Son Jesus, the second person of his Trinity: then he called *Kaine* the Holy Ghost, and this was his third Person of his Trinity. This *Kaine* that was the seed of the Serpent, or son of the Devill, this was his Holy Ghost. I could write very much of his

Tri-

Trinity concerning his Wife *Eve*, so called by him, and of a Jesus he said should be born of her, of his begetting, and of a Disciple of his that he called *Kaine*, to make up his counterfeit Trinity, but that it would hinder things of more value: againe, he declared, that he knew all Angels, their names, and their natures; also he said he had power over all voyces; also he said, that he knew what the spirits of men spake that were in the dust: againe, he said, that he was Judge both of quicke and dead: againe he said, that the Lord Jesus was a weake and an imperfect Saviour, and afraid of death; but he said, that he had no feare of death in him at all; but this *Kaine* hath proved himselfe an old lyar, since his great blasphemy against the Lord Jesus: againe this *John Robins* did declare, that he was to gather the Jews in all Nations, and to lead them into their own Land, unto Jerusalem; with many more such like things declared by him.

As for his lying spirituall signes and wonders, they were these and such like, unto some that were deceived by him, he did present the form of his person riding, upon the wings of the winde like unto a flame of fire; also he did present unto some in their beds a great light, like unto a flame of fire over all the Roome, that they have been compell'd to hide their faces in their beds, fearing they should be burn'd; but when they hid their faces in their bed, the light did appeare more brighter then before: also he would present unto them halfe Moones and Stars, and sometimes thicke darknesse, darker then any naturall darknesse whatsoever: also he did present his head onely in the day time without a body, to a Gentlewoman that I know in her Chamber; also presenting unto her to deceive her, the forms of strange beasts, as namely Dragons, and such like. Againe, I declare from the Lord, that this *John Robins* did present the forme of his face, looking me in the face in my bed, the
most

most part of a night ; insomuch that I cryed in my spirit unto the Lord, and the Lord by his Spirit revealed this great Antichrist unto me, to my exceeding joy, and his everlasting praise. Much more might be spoken of his deceits in this kinde ; but now I shall declare the manner of his being worshipped as a God, by those deceived by him : they prayed unto him, and they fell flat on their faces and worshipped him, calling him their Lord and their God ; also hee gave commandment to some of them, that they should not make mention of any other God, but him only : also he gave authority unto some of his Disciples, both unto men, and women, to change their wives and their husbands, telling them that they were not united to their owne bone. This cursed *Kaine* changed his owne wife first, for an example, and called her name *Eve*, telling his Disciples, that shee should bring forth his Son Jesus, and it should be caught up into Heaven ; many of his Disciples following of his cursed example, to their utter ruine, in this life and that to come : also he commanded his Disciples to abstaine from meates and drinks, promising them that they should in a short time be fed with Manna from Heaven, untill many a poore soule was almost starved under his diet, yea and some were absolutely starved to death, whose bodies could not beare his diet ; for those that believed on him indeed, they brought in their whole estates unto him ; so that then he had full power over their soules, and bodies, and estates, and he did plague their spirits and bodies at his pleasure, in a most dreadfull manner, if they were not obedient to his commands, of the which I my selfe was an eye-witnesse. I could speake more of this Prince of Devils, in this last age ; but I know I have written enough, for a spirituall Christian to discerne something of this great Deceiver in what I have written : when his wickednesse was at the full, the Lord Jesus sent me as before said unto this *John Robins* to declare

his wickednesse unto him, and immediatly to pronounce him cursed in soule and body, from the presence of the Lord Jesus, to all eternity; unto the which I with my fellow witnesse were made obedient: then about two months after this sentence of the Lord Jesus, this *John Robins* wrote a Recantation of all his seeming great matters declared by him, and sent the writing to *Generall Cromwell*, and so obtained his liberty; and when he was out of prison, he gave all his Disciples about London the slip, and with what silver he had left, that he had cheated from them, *Kaine*-like, instead of building of Cities, he went into his owne Country, and re-purchased his Land, but it was re-bought with the innocent blood of many poore innocent soules, in the highest nature, that ever any man gained such a summe of silver as he did.

III. **A** Gaine, I declare from the Lord Jesus, that all those that beare the name of Christians, and yet make use of the Sword of Steele to slay men, who are the image of God, they are utterly ignorant of the true God, the man Jesus, and enemies to his Gospell, that commands men to love their enemies; therefore their fleshly reasoning causeth them to forsake the Gospel of suffering the Cross of Christ, & they apply themselves to the Law of *Moses*, to prove it lawfull to kill the Gospel of Jesus, instead of yielding obedience unto it. Unto you that are chosen to worke righteousness, I declare by revelation from the Holy Spirit, that no spirituall Christian hath any thing to do to meddle with any Scripture from the Law, given by the hand of *Moses*, to prove it lawfull to war with the sword of Steele, because it was lawfull for the Nation of the Jews only, by commission from the Lord, to war against all the Heathen Gentiles that rose up against the Jews, because they worshipped the God of Israel, who was contrary to the

the Heathens Idol-gods ; and this war of the Jews was lawfull, untill God the Father became flesh, to reconcile both Jew and Gentile into that one faith, in the body of his flesh, and no longer : Therefore since God became flesh of our flesh, and bone of our bone, sinne onely excepted, I declare from the Lord Jesus, that they that are Christians indeed, they are not under the Law of *Moses*, that is a Sword of steel, but they are under Grace, or the Gospel of Jesus, that is the Sword of the Holy Spirit, that makes all true Christians to understand, that in this world their portions is to suffer all kind of wrong from all men, and to return mercy and forgiveness unto all men, yea and to forgive those that would kill them, because they know all vengeance is the Lords, and he will repay it; therefore they dare not rob God of his glory. Again, when the Lord Jesus gave that new Law of love unto all his elect belieuers, where he saith it was said of old, an Eye for an Eye, and a Tooth for a Tooth; but I say unto you, love your enemies, blesse them that curse you, doe good to them that hate you. These be those Christians indeed that may be called perfect, as their heavenly Father was perfect; the Lord Jesus, who did all good, and suffered all wrong, yea and layd down his life for that whole world of his Elect, when they were all become his enemies. Again, I declare from the Lord Jesus, that they that are new born by the Holy Spirit, they are so farre from killing, or consenting to the killing of any man, offensively, or defensively, in their own behalfe, or in the behalfe of any other man, that they are afraid of their owne evill thoughts, and much more of evill words or deeds, against God or men; because they know nothing but pure righteousness, pure love without envy, and pure innocency shall raigne in eternall glory with the onely eternall Father, the Lord Jesus: And on the contrary, they know all man-slayers, under what pretence soever, and all covetous, Idolaters,

Drunkards, Swearers, Liars, Sorcerers, Whoremongers, and all those that vindicate unrighteousnesse, through the love of silver, in opposing of that pure Law of love, that commands all Christians not to do as they are done unto, that is the hypocrites righteousnesse: But on the contrary, to do unto all men, as you would they should do unto you; this is the righteousnesse of pure faith, which is the righteousnesse of God, which makes men to fulfill all righteousnesse, for want of this, those unrighteous persons before said must all perish to eternity. Againe, I declare from the Lord Jesus, that all those that hate to yield obedience to this pure peaceable Law of love, proceeding from the pure spirit of the Lord Jesus; I say in the great and notable day of the Lord, by his decree, or by a word speaking from his mouth, they shall every one of them rise out of the dust together; not with the same bodies they died, or fell asleep in, because there was somewhat of God in those bodies, whilest they lived, which perisheth with them in death; but the bodies which they shall have, shall be in forme of their former bodies, but they shall be fiery bodies, of spirituall darknesse, yea bodies of all unrighteousnesse, having all their wicked deeds of their former bodies conveyed into these bodies, as fewell to kindle the fire of new sorrows: In these bodies of Hell and utter darknesse, and their spirits in their bodies shall be all fiery Devils; so their bodies shall be their Kingdome of Hell, and their proud spirits, that had pleasure in unrighteousnesse, shall bee the Devils, that shall be barr'd in close prisoners within their bodies, from all motioning or thinking of any former comforts, either spirituall, or naturall, to give them any ease at all, because all time is past; then as before said shall their spirits and bodies burne together like a flame of fire, that is all as darke as pitch, they never stirring from the place of their resurrection, nor never seeing one anothers faces more, much lesse shall they

see the face of God, just men, or Angels, to all eternity, and the place of their eternall torment shall be upon this earth, where they acted all their bloudshed, and all other unrighteousnes. Then shall the sun, moon, and starrs, and all other naturall lights in this lower creation or world, vanish or go out like the snuffe of a candle, giving no more light to eternitie: then shall this fruitfull pleasant earth bee like unto dry burning sand, the seas and all rivers or springs of water being dried up for evermore, as if they never had any being: this whole creation being turned into a chaos of confusion, without forme, and void of all light or sap, either naturall or spirituall, to all eternity, as before sayd.

Againe, I declare by Revelation from the holy spirit, what was from Eternity, before any creature was formed, that had any sensible life, either in heaven above, or in this earth beneath; there were these two uncreated substances of earth and water, with the uncreated spirituall person of God the Creator, in whose glorious presence these senceles substances of earth and water were eternally resident, that the creator might create or forme by his infinite wisdom out of those dead substances, all variety of sensible living creatures in his own time, for the setting forth of his visible glory to eternity. Again, I declare by Revelation from the holy spirit, that the earth and the water were both darke substances, having no light or sensible life at all in them, but the person of the creator was infinitely full of all glorious light and sensible life to himselfe, both within and without. Thus it is clear there was death from eternity, only it was not in a sensible forme, as well as there was sensible life, light, and glory, in forme from eternity. Againe, eternall life or God, was a substantiall form from eternity, but eternall death or darkness of earth and water was substance without forme, voyd of all spirit or life, so that life or spirit only is all substantiall forme, and death or darkness only, is

all substance without forme; so that life and death from eternity are not bare words, as blind hypocrites imagine, but the invisible creator of all life or spirits, was a God of a glorious substance, a spirituall body, in the forme or likeness of a man from all eternity. Again, I declare from the Lord Jesus, that the glorious sensible life or light in the person of the creator, could not possible be knowne by men or angels, but by his creating or forming of some creatures to live sensibly in death and darkness, shame and misery, and by his creating other creatures in opposition sensibly to live in life and light, joy and glory. Again, the infinite glorious prerogative power of the creator, could not possible bee known to any of his creatures, to make a distinction between the glory of eternall life, and the misery of eternall death; but by his forming of creatures of the same lump to be vessels of honour and vessels of dishonour to eternity: but of the contrary, if the creator without distinction had formed his creatures to be all eternally glorious like himselfe, then the glory of his prerogative power of infinite love or mercy, and infinite justice or wrath, and all his infinite new wisdom increasing or flowing in his glorious person as a fountain of living waters must in a maner have been shut prisoner in his owne person, and the creatures must have been all as Gods, in stead of creatures, and so the Creator would have had no glory in his creation at all of the prerogative power of his Godhead. Wherefore I declare by vertue of my Commission from the only wise God and everlasting Father, the man Jesus in glory, that all those that are made to yeeld obedience in love to the prerogative power of God, are his elect ones appointed for blessedness to all eternity; but on the contrary, all those that are offended at the prerogative power of the Creator, and love to dispute against it, are all Reprobates, and appointed to be cursed to all Eternity.

Again,

IV. **A** Gaine, for your Information I declare from the holy spirit, that the creation above or beyond the starrs of the holy angels, who are spirituall bodies, in their persons formed like men, and all other creatures that God hath made in the heavens above, of that substance of earth and water aforesaid, that was from all Eternity, in the presence of his eternall spirituall person, I declare from the Lord Jesus, that God the Creator hath made that creation in the heavens above, as visible to bee seen, as this creation is seen in this earth beneath. Again, I declare from the holy spirit, that the glorious person of the onely wise God and eternall Father the Lord Jesus, is as visibly seene of the creatures, where his person is resident, as man is visibly seene of the creatures in this earth beneath where his person resides: as for this creation in the heavens above, it is to set forth the glory of his immortall person, that all the creatures in his presence visibly beholding the glorious person of their Creator, both holy angels, and other creatures according to their wisdom or understanding, might give him the glory of their eternall happines of this their creation: and on the contrary, if the Creator were not visibly seen by the eyes of his creatures, then no creatures could possibly know him to return any praise or glory unto him at all, for the happines of their condition. Therefore it is a cursed lying imagination for any man to think that the glorious person of God is not as visibly seen of his creatures in the heavens above, as the person of man, who is the image of God, is visibly seene of the creatures in this earth beneath. Again, you must not think after a fleshly maner, that the creatures above the starrs are male and female for naturall generation, as they are in this creation beneath the starrs: for a woman had never beene made but for generation, that the immortall God might have

have a womans womb in this world, to cloth himselfe with flesh, and that the Reprobate Angell, which is the Devill, might have the womb of a woman to cloath himselfe with flesh also, to bring forth Gods glorious design, between the seed of the Woman, and the seed of the Serpent; wherefore I declare from the Holy Spirit, that the holy Angels, and all other Creatures that are in the presence of God in the Creation beyond the stars, are all spirituall male creatures, never increasing in their numbers, not being fleshly, desiring generation, but their spirits or natures, instead of fleshly pleasures in generation, are full of spirituall and heavenly joyes, of a more transcendent glorious content, within themselves, and visible glorious contents in their beholding of the glorious face of God, and the faces of one another, and the glory of that place they enjoy, the which exceeding glory shineth forth through that heavenly Kingdome, from the bright burning glorious person of God the Creator, the Lord Jesus Christ, who alone hath all the glory of his Creation in the Heavens above, wherein dwelleth nothing but righteousness in glory. Again, I declare from the Lord Jesus, that no man can understand, or know any thing of these things that are invisible unto our naturall eyes, but by the spirit of Revelation; therefore it is written, that faith is the substance of things hoped for, the evidence of things not seen: againe it is written, through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which doe appeare; so that in the Letter of the Scripture, it is clear to you that see by the eye of faith, that God hath made or framed two Worlds or two Creations which is all one; for you know to frame a thing, or to make a thing, is all one. Again, unto you it is clear, there are spirituall visible things, in that world above or beyond the stars, as well as here are naturall visible things in this world beneath the stars;

starres, because you may understand that this world, and the things that are visible therein, were made or created out of that world which is invisible to us, who are in mortality, but visible to those who are above in glory; so that now you that are appointed to enter with spirituall bodies, into that glorious creation, or world beyond the stars, may understand a little clearer of your inheritance in that Kingdome made without hands, or City eternally in the Heavens, where you shall visibly see with your eyes the face of God, Men, and Angels, and all creatures, in that creation above the starres, as you see the face of man, and all other creatures in this creation beneath the starres, with glorious new Songs of spirituall and heavenly praises unto a glorious God, to all eternity. This proves the truth of these Scriptures, where it is written, my Kingdome is not of this world, and of this saying, Lord remember me when thou comest into thy Kingdome, and of that saying, in my Fathers house or Kingdome are many mansions, and of that saying, for thine is the Kingdome, the power and the glory, for ever, and of that saying, the Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ: this world was the Heavens above, and of that saying, neverthelesse we looke for a new Heaven and a new Earth, wherein dwelleth righteousness, and of that saying, he hath made us Kings and Priests unto God, and we shall raige with him upon the Earth. This is that glorious new Heaven, and new Earth in the presence of God, above or beyond the stars; but blind carnall hypocrites imagine, that Gods reigning with his Elect ones, will be upon this bloody Earth, because they have no spirituall Eyes to see or know that new Heaven or new Earth, above or beyond the starres, where nothing but pure righteousness reigneth in glory for everlasting, or world without end *Amen.*

V. **A** Gaine, concerning that Serpent before said, so called of the Lord for his subtilty; I declare by Revelation from the holy Spirit, that God created his spirituall person more glorious then the persons of all the holy Angels that are in the presence of God in Heaven, because this mighty Angel, by the wisdom and secret Counsel of God, was to be as a God, to bring forth his seed, or generation of wise, and prudent, subtile Serpent men, and women to oppose the Creator, and his innocent seed, or generation of simple plaine hearted men and women, that are of the spirit of faith and pure love, with all other heavenly vertues; for the nature or spirit of God, is faith and love, and all other divine vertues, infinitely living in his glorious person, the which faith is all power of righteous actings, naturally flowing from his pure spirit, as from a pure overflowing fountaine of living waters: but on the contrary, the nature or spirit of this God-like Angel, and all the rest of the holy Angels in their Creation, were pure reason, from whence naturally flows no good at all, but what comes into them continually by revelation from that pure spirit of faith, in the person of God their Creator; and this is that spirituall *Manna* that keeps the holy Angels natures or spirits pure in the presence of God; for it is the nature of that pure reason in the holy Angels continually to desire the knowledge of that spirit of wisdom in the Creator that made them, and the overflowings of that new wisdom in the spirit of the Creator by the decree of God, it is that spirituall food that keeps the holy Angels pure in their glory, or else not one of them could stand upright in the presence of God, not one moment, but they would all become serpent Devils, and fall down into this earth, as that great Angel did, presently after the Lord withheld the revelation of his glorious wisdom from him; then this Angel for want
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of his spirituall food of revelation, that kept his spirit in obedience to his Creator, presently his spirit began proudly to imagine and think high and lofty thoughts concerning his own person, and great wisdom of spirit within him, wherefore secretly he was lifted up in his spirit to disdain the persons and wisdom of all the holy Angels, in comparison of the glory both of his person and wisdom, pride being begun in him, *Lucifer*-like he soared higher in his pride, for he thought both his person and wisdom to be as glorious, if not more glorious, then the person and wisdom of the Creator, wherefore he being very proud of his own wisdom, hee imagined that if he had been the Creator, he would by a word speaking have created Angels, and all other creatures without Earth, or water, as God made all things of; for his proud spirit thought he could by a word speaking have created all creatures of nothing at all, therefore he counted his wisdom, rather greater, and of a more higher nature to have formed all things for a greater glory to himselfe, if he had been the Creator, then the Creators wisdom in the things or Creatures formed by him; so imagining his wisdom above the Creators, hee thought himselfe more fit to raigne over the holy Angels and all other Creatures, then the Creator; hee being wise in his owne conceit, became an absolute Foole: for out of nothing comes nothing, and out of nothing comes no forme or nothing can be formed; for to create or make a living forme or creature out of sencelesse matter or substance, of Earth, or Water, by a word speaking, of what nature or forme the Creator pleaseth, whether contrary to his own nature and forme, or of his owne nature and forme, this is the power and wisdom of my Creator, the Lord Jesus; for he by his infinite glorious wisdom, by a word speaking did create all living creatures in the two Creations or Worlds of unsensible Earth and Water, that was without his pe

son from all eternity in his presence with him, because his eternall glorious person you know, must have a place of residence; therefore reason it selfe cannot deny the eternity of Earth and Waters, and the person of the Creator; let it imagine never so much, nor never so long: againe as before said, when the time of this proud and lofty Angels glory was by the decree of the Creator, expired in the Heavens above, to the exceeding joy of all the holy Angels, unto whom the Lord revealed his exceeding pride; the Lord then cast down this Angelical wise Serpent into the Earth; therefore it is written, wo be to the Inhabiters of Earth, for the Divell is come down amongst you, this Angell that was cast into the Earth, is that Devill before said, and his nature or spirit of pride and envy, and all other wickedness being changed, his names or titles are changed according to the uncleanness of his nature, and now instead of the name of an Angel of light, he is called an Angell of darkness, as in Jude; yea, he is called a Serpent, a Dragon, a Devill, Satan, or an uncleane spirit, or that wicked one, suitable to his cursed nature; but the Lord changed not the forme or person of this Reprobate lost Angel at all, but his names or titles only as before said, according to his nature.

Againe, I declare by Revelation from the Holy Spirit, that that Serpent spoken of in the Scripture that tempted the Virgin Wife *Eve*, he was a spirituall body, in the forme of his person like unto a man; yea I say from the Lord, that this Angel-Serpent was more amiable or glorious in the forme of his person, to the outward appearance of *Eves* eyes, then the Person of the man *Adam* was; wherefore by the prerogative power, and secret wisdom and Counsell of God, to bring forth his glorious designe, it was the outward comeliness of the Serpents person, and his seeming wise and glorious God-like counsell, by the decree of God, became a snare to deceive and overcome the innocent Virgin.

gin Wife *Eve*, as many a poor innocent Virgin in these days are deceived and overcome, by the outward comeliness of mens persons, through their Serpent-counsels, and cursed temptations; wherefore it is written, the woman was deceived, and not the man. Again, I declare by revelation from the Holy Spirit, that when this Angel-Serpent, by his seeming wise God-like Councell, had overcome innocent *Eve*, as before said; the very person of this spirituall Serpent Reprobate Angell, entred into the body or womb of innocent *Eve*, and there he dyed, or was changed from his spirituality, and immediatly he quickened in her pure undefiled seed, or nature all serpentine lust of all natural uncleanness; wherefore she being now naked from her former pure created Virginitie, presently she is full of naturall lust after her innocent Husband, that had no desire to a woman at all, therefore it is written, *and she gave also unto her husband with her, and he did eat*; then were they both naked, from that pure spirituall life of their virgin creation of God-like content within their own spirits, and in the roome thereof they are both full of all naturall lusts whatsoever; they being both defiled with the spirit of the Serpent-Angel of unclean reason and wicked imagination; and this was that cursed effect of their becomming as Gods, knowing both good and evill, untill they were both born again by the spirit of Faith, to the full assurance of a more glorious Inheritance then that which was lost through the eternall love of God to his lost Image. Again, I declare from the Lord Jesus, that, that *Caine* that was the first borne of *Eve*; he was the very seed or spirit of that reprobate serpent-angel in the body of *Eve*, and the first born child or son of the Devill, and so he became, and none but he alone, that *Belzebub*, the Prince of Devils, and the only father of all those Angels of darkness spoken of in the Epistle of *Jude*, that are kept or reserved in chains of darkness, of unbelieve, unto the Judgement of the Great Day.

Therefore where it is written of the warfare betweene Michael and his Angels, and the Dragon and his Angels, that Michael is the spirit of the Lord Jesus, in his Angelical beleivers, whose spirituall weapons are faith, and love, and patience, and such like, unto the death, because they see a crown of life, in yeelding obedience to the crosse of Christ. The Dragon, that is the spirit of cursed Kain, in his persecuting beleivers, whose carnall weapons are swords and guns, and all kind of murdering weapons whatsoever, flowing from ignorance, cursed covetousness, and vainglorious envy, selling their eternall birthright for a messe of pottage, because the Lord Jesus hath no delight in their persons. Againe, it is written, and the great Dragon was cast out, that old Serpent, called the Devill and Satan, hee was cast out into the earth, and his Angels were cast out with him; that *Kain* before sayd was that Serpent Dragon Angel, and his Angels are that fleshly seed of his, or ofspring or generation of serpent wise prudent men & women that mind earthly things. These are those Serpent reprobate Angels, that goe upon the bellies of their spirits, and lick up the dust of the earth all the dayes of their lives: that is, their spirits lick up the gold and the silver, and put it into a bag, for their generations, and this is the food of their soules, and such like all their dayes. This is that spirit of unclean reason and wicked imagination that was in *Kain*, and now is in all his Angels, who are the Lords of this world, whose spirits wholly thirst after things that perish, and they are never in their proper center, but when the thoughts of their spirits are feeding upon riches, or honours, or friends, or fleshly delights, or long life, and such like. This was the food of that Serpent *Kain*, that slew his brother *Abel*, because hee was more righteous then he; and this is the food and no other of all those Serpent angelicall men and women, both great and small, that are the very sons and daughters of cursed *Kain*,

Kain, hating all spirituall righteousness in all spirituall *Abels* as he did. Therefore as before said, cursed together with that Serpent reprobate Devill their father *Kain*, from the presence of the Lord, just men and Angels, to all eternity.

VI. **A** Gaine, for your Information in whose persons the Lord by his holy spirit delights to dwell, I declare by Revelation from the holy spirit of the Lord Jesus, a little of that wonderfull unspeakable mystery of God the Father, clothing himselfe or manifesting himselfe in flesh, it is written; shee was found with childe of the holy Ghost. Again, it is written, for that which is conceived in her, is of the holy Ghost; and the word became flesh; and behold a virgin shall be with childe, and shall bring forth a son, and they shall call his name *Emanuel*, which being interpreted, is God with us. Again, it is written, For unto us a child is borne, unto us a son is given, and the government shall be on his shoulders, and his name shall be called wonderfull, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end: From these Scriptures, it is very clear in the bare letter, unto you that see God by the eye of faith, that that holy Child Jesus, that was born of the Virgin-Wife *Mary*, he is the only God, and alone eternall Father unto you that have faith in a personall God, or a God of one distinct person, and no more unto you alone, for whom is prepared a Crowne of immortall glory. I declare by Revelation from the Holy Spirit of the Lord Jesus, that the Holy Ghost before sayd, was the Glorious Person of that one onely Wise God, and Everlasting Father, and Creator of all things, that entred into the Virgins womb, and dyed or changed his immortality or spirituality in the body or womb of the Virgin, and immediatly quickned or conceived

ceived himselfe of the very nature or seed of the Virgin; a pure naturall child or son, in whom, as it is written, the fulnesse of the God-head lived bodily; so that as the serpent-angel before sayd, entred into the womb of the Virgin-Wife *Eve*, and defiled her pure nature, or seed throughout, and dyed in her womb from his spirituality, and quickned in mortality, and brought forth himselfe the first born child or son of the Devill, and so he became the father of an innumerable company of serpent-reprobate Devils of men and women; so in opposition of that reprobate Angell, and Prince of Devils before sayd, the glorious person of the eternall God entred into the womb of the Virgin-Wife *Mary*, and dyed in her womb from his immortality, and purified her nature or seed throughout, that was unclean before, and quickned himselfe in pure mortality, and brought forth himselfe the first born son of God, and the only eternall Father of an innumerable company of elect sons and daughters purchased by his own precious blood: Thus immortality dyed and quickned in mortality, and this pure mortality dyed and quickned in immortality and glory againe, in that very same flesh or person that died, and now raigneth in glory in the highest Heavens, and the lowest hearts, God alone blessed to all eternity. Thus Eternity became Time, and Time is become eternity againe; for there is nothing but an eternall immortall God, that is the Creator of all life, that can by his owne power, live and dye, and live againe: But on the contrary, no creature hath any power at all, neither to live, nor to dye, but by the decree of the Creator alone, the Lord Jesus Christ. Thus you that see by that single eye of Faith, may understand in some measure the difference between the seed of the woman, and the seed of the Serpent; for ever since the Angel-Serpent, by his wise cursed Counsel, tooke possession of the Garden of God, the bodies of our first parents.

I declare from the Holy Spirit, that there is no Devil at all without the body of man or woman, but what dwels within the bodies of men & women; so that that Devill so frequently spoken of in the letter of the Scripture, that tempts men and women to all unrighteousnesse, it is mans spirit of unclean reason, and cursed immagination, that unsatiably lusteth after things that perish; untill the Holy Spirit of faith enters into the man, and purifies his uncleane spirit, and reveales unto his darke understanding spirituall and glorions durable things, and that makes a man trample this perishing world, and all its vaine-glory, under the feet of his spirit as dung, as it is, in comparison of the glory that is to come, in that world above the starrs that remains to all eternity.

VII. **A** Gainc, it is written, *a woman shall compass a man*: that woman was the Virgin Mary, and that man was God the Father.

Againe it is written, *a woman cloathed with the Sun, and the Moone under her feet, and upon her head a Crown of twelve Stars*: this Woman was the Virgin Mary before said, and the Sun that she was cloathed withall, was the only begotten Son of God, the eternall Father in the Virgins womb; and the Moone under her feet, that was the worship of the Law of Moses; for she being cloathed with the Sun, she was filled with the revelation of the everlasting Gospel of that Son within her, which was of a more transcendant glory, than that of the Law; and that Crown of twelve Stars upon her head, that was the

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twelve Apostles that sprang from her head Jesus, to preach the everlasting Gospel of Truth and Peace unto his elect: thus that saying that every seed shall have his own body, is a little more cleare unto you that have faith, in a personall God, then it was before: you may understand that God the Father was a spirituall man from eternity, and that in time his righteous spirituall body brought forth a righteous naturall body, that the Father to shew forth his infinite love and humility, and to bring forth a new transcendent glory to himselfe, might become a son, yea and a servant unto his creatures, in the very condition of a creature for a season, that he might exalt his elect creatures into the same condition of the Creator, in his glory in the highest Heavens to all eternity, when the curtains of this lower Heavens are drawn and vanisht like smoak never more to be, time being past. Againe, it is written, *hee that hath seen me, hath seen the Father, and the Father liveth in me, and I live in him, and I and the Father are one*: the onely meaning or minde of the Lord Jesus in those words is this; his Spirit living within his body that was the Father, and his visible body that was the Son, both God and man in one person, and so but one personall God, the man Christ Jesus, he perfectly knowing himselfe to be the only God, he sayd unto the Jews, except ye eat my flesh and drink my blood, you have no life in you: againe he said, except ye believe that I am he, ye shall dye in your sins: this very mind in those words was this, except they did believe, that that very person of his, of flesh, blood, and bone that spake unto them, was the only God

God and eternall Father, and alone Saviour of all that were to be saved, and that there was no salvation to mankinde, but thus spirituallly eating of his flesh, and drinking of his blood, except they did thus owne his person, to be their Lord and only Saviour, they must all dye in their sins, and perish to all eternity, because there is nothing but the precious blood of a God, can possibly cleanse the spirit of man from the power of sin; therefore if the very Godhead had not died; that is, if the very soule of Christ (which is the eternall Father) had not died in the body, or with the body, to quiet or satisfie the cry of the guilt of sin in mens spirits, all men would have perisht to eternity; because the spirit of unclean reason the Devill in man, whose nature is all sin, did raigne in the very bodies of the Elect, as their Lord and King, and they were free from the power of righteousness, untill the precious blood of a God, by the Holy Spirit of faith, was sprinkled in their consciences, that by the pure life of spirituall love to God and man, they might break the Serpents head of sinne, of raining any longer in them: but on the contrary, they that have no faith given them, in the precious blood of God to cleanse their spirits from the power of that devill sinne in them; their sinnes will be their Lord and King, and they must perish together eternally as before said: again by this time it is very cleare to you that have the faith of Jesus, that the Serpent Angel before said was a spirituall body or person in the forme of a man, before he entred into the womb of Eve, by that seed, or sonne of his called *Kaine*: Thus every

seed or spirit by the decree of God, brings forth his owne body according to its nature or kinde ; God the Father being a spirituall man from all eternity, in time begot and brought forth himselfe a man-child in mortality, of all pure righteoufnesse, therefore he was called the expresse image of the Father, because he was indeed the very Father, and that made him say, he thought it no robbery to be equal with God ; and that was the cause that made him say, that all power was given unto him both in heaven and in earth, because he knew perfectly, that there was no other God but himselfe to possesse all power ; and this made the Prophet *Isaiah* to attribute the chiefe titles of the everlasting Father, unto the Son, that was to be made of a Woman, or of a Virgin ; because the Prophet knew very well, that the Father and the Son was but one unseperable person in immortall glory from all eternity, and so he knew they were to become in time, one unseperable Person of all purity, in mortality : and I with him know from the same spirit that revealed it to the Prophet long before God became flesh, that that pure mortality, both spirit and body that died together, they did both immediatly quicken together, a new life in death, or out of death, and they unseparably, both Father and Son in one person, did ascend together, into that immortall glory that they possesse together from all eternity, and so they now injoy it againe, in one transcendent glorious person, both God and man to all eternity.

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This proves the truth of these sayings, Glorifie me with the same glory I had with thee before the world was; and of that saying, My glory I will not give to another; and of that saying, Before *Abraham* was I am; according to that saying of God to *Moses*, when hee bid *Moses* tell *Pharaoh* that *I am* sent him; and of that saying, He thought it no robbery to be equall with God; and of that saying, I am the living bread which came downe from heaven: if any man eat of this bread, hee shall live for ever; and of that saying, This is the bread which commeth down from heaven, that a man may eat thereof and not die; and of that saying, For the bread of God is hee which commeth downe from heaven, and giveth life unto the world; and of that saying, I am that bread of life; againe, Not that any man hath seen the father, save hee which is of God, he hath seen the father; and of that saying, What and if yee shall see the sonne of man ascend up where hee was before? and of that full saying that proves Jesus to be the father; hee was in the world, and the world was made by him, and the world knew him not; and of that saying, In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, all things were made by him, and without him was not any thing made that was made. Whosoever is not starke blinde, by this Scripture must needes understand that there is no Creator nor Father, but the man Jesus onely, the Lord of life and glory; and where it is said, through faith wee understand that the worlds were framed

by the word of God, so that things that are visible or seene, were not made of things that doe appear ; and of that saying, I am Alpha and Omega, I am the first and the last, and behold I create all things new ; and of that saying, I am he that was dead, and am alive, and behold I live for evermore. This was the man Jesus that sate upon the throne of the Father, with many other Scriptures too tedious to relate, that prove clearly to all that are appointed to eternall glory, that the Lord Jesus Christ that died without the gates of Jerusalem, is the onely God, and everlasting Father, and alone Creator of all things that were made, both in heaven and in earth ; Therefore I declare from the holy spirit of the Lord Jesus that sent us, that whosoever prayes in his spirit or tongue unto any other God or spirit, but unto my God the man Jesus, that sent me, hee prayes unto a Devill of his owne imagination, instead of a God ; for that man Jesus then to come, was Davids only God and Saviour : therefore hee sayd, The Lord sayd unto my Lord, sit thou on my right hand untill I make thine enemies thy footstool. And this Jesus was all the true Prophets God in the time of the Law, and this Jesus was the holy Apostles God, and all the Christians God in the time of the Apostles Commission or Dispensation or Administration, that lasted about three hundred years ; and this glorious man Jesus, is my God alone, and the God of all spirituall Christians in this last age, untill he comes in his glory.

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VIII.

A Gaine, but some may say, if Jesus Christ be the only God and eternall Father, who was that Father that he spake so much of when he was in mortality, where he sayd, my God, my God, why hast thou forsaken me? and Father into thy hands I commend my spirit, and such like; to this I answer, by Revelation from the Holy Spirit, that *Eliab* spoken of in the Law, that was taken up bodily by a whirlwind into Heaven, where the likenesse of a Chariot and Horses of fire appeared to *Elisba* at his departure: I say from the Lord, that the body or person of that *Eliab* was taken up and glorified in the Heavens by the Creator for that very purpose that he might represent the person of God the Father for that time or season, whilst God the Father went that journey in flesh as afore sayd: Againe, it is written he shall give his Angels charge over thee; those Angels were *Moses* and *Eliab*, who being both glorified, they did both represent the Person of the Father; in the Heavens above the Stars, as they did represent the Person of the Son and of the Father, when they were in earth beneath the Stars; when *Moses* was upon this earth he represented the Person of God the Son that Lamb Jesus, that was then to come in flesh; in these things, first *Moses* was called the meekest man upon the face of the earth. Again, he was a great Type of Christ in this, in offering up himselfe to be blotted out of the Book of Life for the salvation of Israel; as the Lord Jesus became a curse for his elect Israel, likewise *Moses*

ses was a great sufferer at the hands of Israel with much patience; as the Lord Jesus suffered with all patience at the hands of his own People or Nation: Again, *Moses* was made an Angell of the Covenant of the Law unto all Israel, as the Lord Jesus was made or became an Angell of the Covenant of Grace or the Gospell unto all the elect Israel; so that whosoever despised the Law of *Moses*, was to dye a naturall death without mercy; as a Type of the eternall death of all those that despise the Grace or Gospel of Jesus; and in this he was a great Type of the Lord Jesus, when he sayd, God should raise up a Prophet unto you like unto me, him shall you hear: much more might be spoken of *Moses* representing of the Person of God the Son, but I suppose it is sufficient for any moderate man: Again, when *Elias* was in this World, he did represent the Person of God the Father; in these things, first in a God-like maner by commanding fire to come down from Heaven to destroy his enemies, and it was so again by his commanding like unto a God all the Priests of *Baal*, that were the Nationall false Priests to be put to death, for drawing the hearts of Israel from worshipping of the true God, and that was a Type of the eternall perishing of all the Nationall Priests of *Baal* in the World at this time, who are Ministers of the letter only, but call themselves Ministers of the spirit, and yet the Lord Jesus sent them not: These are those croaking Frogs that keep the people in darkness, unto whom the people give their silver for nought. Again, *Elias* by his asking
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of *Elifba* in a God-like manner, what he should do for him before he was taken up from him, with his granting of *Elifba* a double portion of his spirit, if *Elifba* saw his departure from him. Againe, *Eliab* spake in the Authority of the Father, when he told King *Ahab* to his face, that it was hee, and his Fathers house that were the troubles of Israel, by their departing from the living God, with more such like actings of his, after a God-like manner, shewing clearly his representing the person of God the Father, when he was upon this earth; which was but a Type of his representing the person of God the Father in the Heavens afterwards; but some may say, it seems very strange, the Lord having so many glorious Angels in his presence, that he should pass them by, and take up a mortall man, or a sinner into that exceeding glory, of the representing of the person of God the Father, as before said: to this I answer from the Holy Spirit; all the Counsels of my God the man Jesus are quite contrary to mans unclean reason; yea, and contrary to the pure reason of the holy Angels also, that God alone may have all the glory, of the revelation of his unsearchable Counsels of wisdome from his Elect men and Angels. Againe, I declare by revelation from the Holy Spirit, that the man *Adam* in his Creation, was of the very nature or spirit of faith, with all divine vertues of pure love, patience, meekness, and such like spirituall vertues in his spirit or person, which were the very same divine vertues that lived in the Spirit or person of God his Creator; onely in the person of God every spirituall vertue in him,

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was infinite above all measure, but in the person of the man *Adam*, although they were the very same heavenly vertues, yet in him they were in measure: thus man in his Spirit was created like unto the Creator, of the very same Divine Nature; only they differed in this, for the body or person of God was all spirituall or heavenly, not subject to mortality; but the body or person of the man *Adam* was naturall or earthly, subject to mortality at the pleasure of the Creator; for if the body or person of the man *Adam* had been spirituall in his creation, as his spirit was, then there would have been no difference between the person of the Creator, and the person of the creature: Thus the man *Adam* was made like unto God, a pure naturall person, of all righteousness in mortality, like unto the spirituall person of God, which is all righteousness in glory.

Againe, it is written, the first *Adam* of the Earth earthly; the second *Adam*, the Lord from Heaven heavenly: thus you that see by that single Eye of Faith, you may know, that God became flesh or a man, as well as *Adam*, who was called the Image of God because God was a spirituall man from eternity, as abundantly before said: Now you must understand the reason why Jesus the only God was called the second *Adam* was this; because the body or person of the Lord Jesus was a pure naturall body of all righteousness in mortality, just like unto the body or person of the first *Adam* before his fall; only Christ the second *Adam* had the spirit of faith in him above measure, and the first *Adam* had the spirit

spirit of faith in him by measure, as before said : again, the second *Adam* differed from the first *Adam* in this, he being made a man of sorrows, but the first *Adam* knew no sorrows before his fall ; and why did he become a man of sorrows ? it was to redeem the elect seed of the Spirit of faith overcome in his image the first *Adam*, by the reprobate Angel-Serpent, as before said. Againe, as for the natures or spirits of the holy Angels in their Creation, they were pure Reason, quite contrary to the nature or spirit of faith in God their Creator ; onely in their bodies or persons they were spirituall or swift of motion, like unto the spirituall person of God their Creator : but if the nature or spirit of the holy Angels had beene of the spirit of pure faith, as they were of pure Reason, then there would have beene no difference between the person of God their Creator, and the persons of the holy Angels in their Creation, who are but creatures as well as men ; wherefore not the holy Angels, for they are not of the nature of God ; as it is written, *he tooke not upon him the nature of Angels, but the seed of Abraham* : but *Elias* as before said, by the secret wisdom and counsell, and love of God unto man, above Angels, was exalted upon the throne of glory for a moment, to represent the person of God the Father, and hee was made the protector of my God, when God became a childe ; and it was *Elias* by vertue of his Commission, as a faithfull spirituall Steward upon the throne of glory, that filled the Lord Jesus with those great Revelations of his former glory, that he possesse in the Heavens, when he was the immortall

Father; and it was *Elias* that spake those words from Heaven saying, *this is my beloved Son, in whom I am well pleased*; heare him againe when Christ was transfigured upon the Mount, that his garment glittered with the glory of his transfiguration: it was the visible glorious appearance of the persons of *Moses* and *Elias* talking with him, that were the instrumentall Commissioners of that visible glory of the Lord Jesus unto his Disciples, who said, *Master, it is good for us to be here*: for that glory was so great, that they would have been building of Tabernacles for a continuance in it. Again, I declare from the Lord, that *Elias* by vertue of his Commission did fill elect men and Angels also with Revelation, to keep them in obedience, untill the Lord Jesus was upon the Throne of his glory againe; so that when the Lord Jesus (who was an absolute creature) cried in his agony unto his Father, and when he prayed unto his Father, that that Cup might passe from him, if it were possible; it being a dreadtull Cup for his innocent flesh and blood to drinke, he being as sensible of paine in his body, as wee are in our bodies; and when he cryed out, saying, *my God, my God, why hast thou forsaken me?* and *Father into thy hands I commend my spirit*: I say againe from the Lord, that *Elias* by Commission from this man Jesus, was that Father that he thus cryed unto in his mortality, *Elias* being then in glory; and the chiefe ground of all those actions, and sufferings, and cryings out of the Lord Jesus in the condition of a creature, unto a Father or a Creator, was to fulfill the Scriptures foretold by his Prophets in the time of the Law: therefore

therefore he said, *Heaven and Earth shall passe away, but my word shall not passe away*: againe, but you may say unto me, did God the third day rise from the dead by his owne power, or by the power of his Deputy *Elias*? to which I answer, he by his owne decree, and spirituall compact with *Elias*, and by that spirit of faith in his innocent body, the which faith died in his pure body, and quickened immediatly and brought forth at the appointed time, that naturall innocent body out of the grave a pure spirituall body, which naturally (at the time appointed) ascended into glory; for it was impossible for God by death to be held in the grave; because his person being pure, his pure spirit and death could not remaine together, because there was no sympathy or agreement or union betweene them; yea, they were so contrary, it was impossible for them to be together, except one of them were absolutely extinguished; wherefore death being too weake, the Lord Jesus, who is the onely God of all created life, brake through death, and hell, and the grave, and through all the sins of his Elect, by the shedding of his most precious blood, and so entred into his eternall glory, that all those that have faith in his glorious person may bee delivered at the appoynted time, from sin, hell, death, and the grave, and enter into eternall glory with him, when hee comes in the clouds of Heaven.

Again, the reason why mens bodies in death, or after death, do rot or stink in the grave, and come to dust, is because there was sin in their bodys whilst they lived, the which sin and death had a sympathy

thy, and as it were a sweet communion together, whereby death had full power as Lord and King to keep the spirits and bodies in the dust, untill the time appoynted of the Lord of life : but on the contrary, if men had no sin in their natures or bodies, they might live, and die, and naturally rise againe, by their own power, in their owne time, as the Lord of life did, whose body was too pure to see corruption.

Thus unto you that have faith in the Lord Jesus, it is not strange, that *Elias* should represent the person of God the Father, untill the Lord Jesus ascended into the right hand of all power and glory of his Father *Elias* againe : then when Jesus was set down in the Throne of the glory of the Father againe, *Elias* then as a glorified creature, did return all praise and glory unto the Lord Jesus his Creator : so that now it is the Lord Jesus alone, by his holy spirit, that revealeth all spirituall and heavenly wisdom to elect men and Angels; *Elias* having now with exceeding joy, surrendred up his spiritual & glorious stewardship of representing the person of God the Father, unto the right owner, and sole Heire of Heaven, and Earth, and all therein is, the Lord Jesus Christ, the eternall Father, God alone, blessed to all eternity : I know I have spoken enough to the spirituall Christian of this Truth.

IX. **A** Gain, I declare by Revelation from the Holy Spirit, that about this fourteene hundred yeares there hath not beene one true Prophet nor Minister, sent with a Commission

mission from the Lord Jesus, to declare, or write, or preach the everlasting Gospel of truth and peace unto his Elect: Wherefore I declare (by vertue of my Commission, received by voice of words, from the Lord Jesus) that all the Ministry in this world, whether Propheticall or Ministeriall, with all the worship taught by them, whether invisible, or visible to the people, it is all a lye, and an abomination unto the Lord; both the Ministry and their worship are as acceptable unto my God, the man Jesus that sent me, as the cutting off of a dogs neck. Now unto you that discern truth from the Lord, I shal give you light into this truth: first I declare, that all the true Commissionated Prophets of the Lord, in the time of the Law, from *Moses* unto *John the Baptist*, with all the true commissionated Apostles and Ministers of the Lord Jesus, in the Gospel, they had every one of them in their Commission a power given them, to set life and death before men, or to declare blessing or cursing unto men, which is all one, according to their administrations received from the Lord. Againe, I declare from the Holy Spirit, that the Lord Jesus did purpose within himself, to send his Messengers three times to the world, & but three times to this bloudy unbelieving world, and no more, for a witnesse or testimony unto them, and to make known unto his Elect, that he alone is the only God and everlasting Father; wherefore you shall find it writen, *there are three beare record in Heaven, the Father, the Word, and the Spirit, and these three are one*: againe it is writen, *there are three beare witnesse in Earth, the Water, the Bloud, and the Spirit,*
and

and these three agree in one. Again, I declare from the Holy Spirit, that those three in earth are the Lords three dispensations given to his Prophets or Messengers before said; the water was the Commissions of *Moses*, and the Prophets under the Law; the bloud was the Commission of the Apostles, and those Ministers of the Gospel chosen by appointment from the Lord; the spirit, which is the third and last witnesse, by Commission from the Lord, are those two witnesses spoken of in the Revelation, prophesied of by *John* the beloved Disciple of Jesus, that were to come in the last age, whose Message, or Ministry, or Prophecie, is all invisible and spirituall, cutting off or condemning all fleshly formall worshipping of an invisible spirituall personall God, taken up by vaine glorious men from the Letter of the Scripture, which were the Prophets and Apostles Commissions, because they want a Commission from the Lord.

Againe, I declare from the Holy Spirit, the Lord spake by voice of word, unto his three Commissioners that he hath sent unto the World; yea, I know God the Father spake unto *Moses* as a man speaks unto his friend, as it is written; and I know, that God spake unto the Apostles in the person of the Son, as it is written; because I know the Lord Jesus spake unto me in the person of the Holy Ghost, or Spirit, as before said; only, the two former witnesses saw the person of God in part visibly, but I saw the glory of his person invisibly, or within me; because I am the Messenger of the Holy invisible Spirit. Againe, concerning those three bearing record

cord in Heaven before said; the meaning of those words is this, God from Heaven, in a three fold name or title beare witnesse by signes and wonders, unto his three Commissioners, according to their severall administrations given unto them, unto *Moses*, and the Prophets; this personall God bare witnesse in the name or title of the Father; unto the holy Apostles God bare witnesse, in the name or title of the Son; and unto us his third last Messengers, God beareth witnesse, in the name or title of the Holy Spirit, because our Commission is all spirituall, we having to do only with the invisible spirits of men, concerning the eternall estates of men and women persons, in the great and notable eternall day of the Lords account; therefore instead of naturall signes upon the bodies or persons of men and women, as in the two former Commissions of the Prophets and the Apostles; the Lord Jesus beareth witnesse, that he hath sent us, by spiritual signes or wonders, upon the spirits of those that are sealed up through our mouthes, unto eternall life and unto eternall death, as many doe beare witnesse, whose eyes are opened at this day in *England*, in this great City of *London*. Againe, this is a true testimony unto you that have faith in the Lord Jesus, that he hath sent us by his Holy Spirit, because there is none upon this earth that beareth witnesse unto that man Jesus that was crucified at Jerusalem, to be the only God and everlasting Father, but we only; as *Moses*, the Prophets and the Apostles bare witnesse in their times unto this Jesus, to be the only God, and alone eternall Father: but on

the contrary, there is hardly a Minister in the world that confesseth an invisible God, but they preach unto the people either a God of two Persons, or a God of three Persons, that is a monster, instead of one true personall God; or else they teach the People to worship an infinite spirit, that is every where, without a Body or Person; but he is faine to borrow his creatures bodies to live in; that is a God of words only without any forme or substance, or an infinite nothing, that never can be comprehended nor apprehended in the least by any formed creature, a cursed lying immaginary God from mans owne uncleane blinde reason, which occasioneth all kind of bloud and cruelty to be committed in this wicked world between man and man; for if men understood indeed, that there is but one onely wise God, and that this God is a distinct body or person, as a man is a distinct body or person, then would men understand, that all those that are led by the voice of the Holy Spirit of God, the man Jesus, to work righteousness in their bodies, they lived in, they onely shall appeare with bodies of all righteousness, like unto their God the man Jesus, visibly to behold face to face the glorious body of the God of all righteousness for everlasting world without end.

Thus it is cleare to the understanding of all those that are appointed to know the true God, the man Jesus unto life eternall, that there is no true Ministry in the world, because they teach not the true God unto the people; therefore as it is written, they are blind leaders of the blinde, therefore they must

must needs both fall into the Ditch, Oh ! it is an eternal Ditch : These are those Merchants of the letter of the Scripture, that make the blind Nations their prey ; these are those ravening Wolves that come in sheeps cloathing ; these are those dumb Dogs in spirituall things, that bark at true Prophecy and heavenly revelation that a man declares by Commission from the Lord Jesus ; these are those that the Apostle *Paul* complained on in his time that bewitched the people to turne from the spirituall Gospel to the legall form, who began by the Apostle in the spirit, but were deluded by false Hypocrites to be made perfect in the flesh ; these are of those Hypocrites that were in Christs time, who under pretence of long Prayers devoure widdows houses ; these are those Hypocrites that are always teaching of God what he should do for his own glory, when indeed it is their own glory (in lusting after things that perish they) they desire, when they thus pray, or preach, or prate ; these are those bloody Hypocrites, and workers of iniquity, that the Lord Jesus will never owne, because he never sent them.

X. **A** Gaine, I declare by Revelation from the Holy Spirit, that there is no Magistrate in this world, that beares the name of a Christian, that hath any Authority or Commission from the Lord Jesus to set up any visible forme of Worship whatsoever, to compell the spirits or consciences of men to bow down to his Image, that he hath set up for his own glory, because ever since the

Lord Jesus ascended into his glory, he alone is the Teacher of all his elect by his Holy Spirit; it is truth in the time of the Law, before God became flesh, there were many Magistrates and Priests, commissioned from the Lord, to set up, and to declare the true worship of God unto all Israel, and it was death by the command of the Lord, if the people dispised to yield obedience unto it, because it was the Lords worship, and not mans worship, set up from his owne lying immagation, that would be a God, but hee is a Devill; for his creating of a Worship to deceive the people without a Commission from the Lord, and by taking the prerogative power and glory of God to himselfe, who will not give his glory to another, as it is written; therefore in the Revelation, the Dragon there spoken of, is the immagination of the beast, and the beast is the body of the Magistrate, wherein that dragon immagination liveth; and the false Prophet there spoken of, is the Magistrates Priest, and the image of the beast, is that false worship set up by the immagination of the Magistrate, and the serpent counsel of his false Prophet or Priest, to deceive themselves and the people with them; therefore it is written, *and all that dwell upon the Earth shall worship him whose names are not written in the Book of life, of the Lamb slain from the foundation of the world:* that is, all Reprobates, both rich and poore, shall bow down unto that false, Idolatrous worship, set up by Heathen Magistrates, and their Heathen false Prophets, the National Priests, who call themselves Christian Magistrates, and Christian Ministers, and
are

blindly called so by the people also; and yet both of these Devils together persecute with the sword of Steele all spirituall Christians under the name or title of Blasphemers, Seducers, Heresie, Deceivers of the people, and such like; because the spiritual Christian cannot bow down unto that carnall Antichristian formall worship, set up by those carnall Magistrates, and their carnall Ministers before said, who being both lovers of the glory of this world, loving to be honoured as Gods, for that cursed heathenish Idol-worship from their own invention set up to deceive themselves and those appointed to damnation with them; wherefore the Dragon Magistrate, and the false Prophets his Serpent Ministers, that committed spirituall fornication together, and all those of their own Spirits shall every one of them, in the day of the Lords vengeance, burn in their spirits and bodies together as a lake of fire: those spirits and bodies that they shall appear with in the resurrection, shall be that lake of spirituall fire and brimstone, that by the decree of the Lord Jesus, shall burn together to all eternity; this is that giving her owne blood to drinke, who eat up the innocent as bread, and thought they did God good service, in shedding of the blood of the Lambs of Jesus, as their fore-fathers did; then will these Scriptures be fulfilled, And those mine enemies that would not that I should raig over them, bring them and slay them before my face; and Go ye cursed into everlasting fire; and The karkases of the Rebels shall be cast out, where the worm never dies, and the fire never goes out; and Tophet is

ordained of old for the King; that Tophet is the body of man, and that King is the spirit of uncleane reason in man, for behold the day commeth that shall burne as an Oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that commeth shall burne them up, saith the Lord of Hostes, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hostes; fill ye up the measure of your Fathers, ye Serpents, ye generation of Vipers; how can ye escape the damnation of Hell? for he shall have Judgement without mercy that hath shewed no mercy; but the fearfull and unbelieving, and the abominable, and Murtherers, Whoremongers, and Sorcerers, or Astrologers, and Idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Againe, the bloody persecutors before said, instead of feeding and cloathing the hungry Saint, quite contrary, they do not only take away the food and rayment of the Lord Jesus, in his elect innocent Lambs; but they crucifie the Lord of life afresh, in the shedding of the blood of his Believers, because they yield obedience to the spirituall Law of faith and love, or command of the Lord Jesus, either by Prophecing, or writing, or speaking the Truth by command from the man Jesus, who is the only spirituall Magistrate and Minister unto all that are appoynted unto eternall glory with him, in that glorious creation of that new Heaven and new Earth above the stars, when this creation beneath the stars is utterly

ly destroyed, and fitted only for persecuting Dragon
Serpent Devils to lament, howl, and weep to all e-
ternity, upon this earth, where the Saints by them
were put to griefe for a moment.

XI. **B**Ut some may say unto me, doe you not al-
low of the civill Magistrate to govern the
rude people? to this I answer; the Ma-
gistrate is very needfull in every inhabited Land,
for the government of the People in all civill things,
to do equall justice between man and man: if such
a Magistrate could bee found, it would bee a rare
thing. Again, I declare from the Holy Spirit, al-
though the Magistrate be but a heathen Ruler, as he
is; wherefore Christ said of this Magistrate unto
his Apostles, the Kings or Princes of the Gentiles
exercise Lordship over them, and they that exercise
Authority upon them, are called Benefactors, but ye
shall not be so; but he that is greatest among you,
let him be as the younger: yet I say from the Lord,
the Magistrate beareth not the Sword in vaine, but
he is a type of the true spirituall Magistrate, that
can do nothing but equall Justice betweene the just
and the unjust the Lord Jesus Christ. Wherefore
all men ought to yield obedience to the civill Laws
of the Magistrate, either by executing of his Lawes,
or patiently by bearing the curse of the Law upon
their own persons, leaving all vengeance unto God,
or else they rebell against God, and they are in dan-
ger of an eternall curse, because the government of
this world and the glory thereof belongs onely unto
the wise and prudent heathen Magistrates in this
Earth,

Earth, who are the very sons of *Kaine*, that old Serpent Dragon Devill, that slew his righteous Brother *Abel*, that he and his Seed that are of his own spirit, might be the Lords and Rulers of this world for ever; because *Kaine* thought, and his dark Angels thinks that there is no world at all, but this onely: they have purchased the Lordship of this perishing world at a deare rate, for it was the price of the innocent blood of righteous *Abel*, it is their only heaven. Therefore let us that have received faith to believe in the glorious person of the Lord Jesus, by his power patiently suffer the cursed spirit of *Kain* in his heathen Magistrates, to shed all our innocent blood, if our God wil have it so, that they may fill up the measure of their fathers sins, from the blood of righteous *Abel* & the holy Prophets, to the precious blood of the Lord Jesus, and the Holy Apostles, that our blood that are the two last witnesses and Prophets of the Lord Jesus, may make the last persecutors of Christians compleat Devils, with their Father *Kaine*, who was the first bloody persecutor of the first suffering Christian; therefore it is written, that Christ was a Lamb slaine from the beginning of the world, he being slaine in believing *Abel*. I say from the Lord, by the power of his Holy Spirit, patiently let us yield up our lives with our God, unto those perishing Gods before said; because we that suffer with him, are appoynted to enter into an eternall Kingdome of glory in another world, hid from the wise and prudent Rulers of this vanishing world, theretore it is written, which of the Rulers have believed in him? againe, it is written, why do the heathen

heathen so furiously rage together, the Kings of the earth stand up, and the Rulers take Councel together, against the Lord and against his annoynted, or against his Christ. Again, as it is written by *Paul*, howbeit we speake wisdom amongst them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to naught. Again, it is written, which none of the Princes of this world knew; for had they knowne it, they would not have crucified the Lord of glory. Again, that world that we are to raigne in, after wee have suffered, it was purchased also by blood, but it was the price of the precious unvaluable undefiled blood of our God the man *Jesus*, who by his Holy Spirit that sent us only, maketh us willing to taste a little of his cup that he so deeply drank of: the servant is not greater then the Master, because wee are to sit down with him, upon his eternall Throne of glory, to behold his face, in the presence of all his holy Angels; then these Scriptures will be fulfilled, blessed are they which are persecuted for righteousness sake, for theirs is the Kingdome of Heaven. Again, blessed are ye when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my sake, rejoyce and be exceeding glad, for great is your reward in Heaven; for so persecuted they the Prophets which were before you. Again, then shall the righteous shine forth as the Sun in the Kingdome of their Father. Again, for the Sonne of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his workes. Again, then

shall the King say unto them on his right hand, *Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world:* Againe, then shall he say unto them on the left hand, *Depart from me ye cursed into everlasting fire prepared for the Devill and his Angels.*

XII.

A Gaine, I declare by Revelation from the Holy Spirit, that since the fall of our first Parents, that the spirit and body of man are both mortall, and that by the Decree of the Creator, the soule and body of man are both procreated or begot together, and they are both of one nature, and so both but one Creature; for it is the invisible spirit that liveth in the seed and nature of man, that by the Decree of God creates or begets that forme of flesh in the person of a man or woman according to their kinde: and thus it is with this whole Creation, every seed or spirit naturally, by the wisdom of the Creator brings forth their own bodies or kind, whether Man, Beast, Fish, or Fowle, and all things else that grows, naturally brings forth in their season according to their natures; because the Creator by his secret Counsell and Wisdom decreed within his glorious Person, before any thing was created or formed by him, that all things or Creatures that should bee created or formed by his infinite Wisdom, should bring forth their own bodies or kind only, and no other for ever: therefore, when men and beasts seeds are unnaturally mixt together, contrary to their kind, the Lord discovers them both to their destruction, and his

his glory. Wherefore, I declare from the Lord Jesus, that it is a cursed Imagination in any man to thinke when men die, their spirits may go into other forms and bodies, contrary to their owne natures or kinde; as many a cursed lying Atheist prates, that denyes the Resurrection of mens bodies, through the love of some darke fleshly lust they live in: They are in spirituall darkness, understanding nothing of the power of God, and so erring, not knowing the Scripture as it is written, nor the power of God; therefore it is a common thing for these blind Atheists in their discourse, to say, when men dye, their spirits may or doe goe into a horse, or into a Root, or into a Flower, with many more such like cursed expressions; they being more ignorant, if it be possible, of the Lord Jesus, through the love of fleshly pleasures, then the brute beasts; therefore they reason against their own reason, and say this Creation or World had never any beginning, nor never shall have any ending, two cursed lies. Again, they call perishing nature God or Creator, saying, God is all things, and all things is God: Thus these blaspheming Devils, liken the incorruptible spirit of God the man Jesus, not only unto the unclean spirit and cursed imagination living in the body of corrupt man; but unto the spirits of unclean beasts, and creeping things, as those Athiests in the time of *Paul*: These are those who received the truth to prate of it only, but not in the love of it, having pleasure in unrighteousnesse, therefore given up to strong delusions to believe a lie, that they might all be damned; then these Scrip-
tures

tures will be fulfilled, he made all things for his own glory, and the wicked for the day of wrath: Again, he shall come in flaming fire to render vengeance upon them that know not God, and obey not the Gospel of Jesus Christ: Again, but these as naturall brute beasts made to be taken and destroyed, speak evill of the things they understand not, and shal utterly perish in their own corruption: Again, having eyes full of adultery, and that cannot cease from sin, beguiling unstable soules, an heart they have exercised with covetous practises; cursed children, which have forsaken the right way & are gone astray, following the way of *Balaam* the son of *Bosor*, who loved the wages of unrighteousness: Again, raging wavs of the sea, foming out their own shame, wandring stars to whō is reserved the blackness of darkness for ever: Again, and also *Enoch* the seventh from *Adam*, prophesied of these, saying, behold, the Lord commeth with ten Thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.

XIII.

A Gaine, unto you that see by the eye of faith, from the Lord, I shall shew you that generall Error amongst men, concerning the spirit of man in death; some say the spirit dyeth not at all, but immediatly goeth into Heaven or into Hell, and the body goes to the dust only; others say the spirit dyeth not, but goeth into another form either of man or some other creature

ture as before sayd; others say or thinke all mens spirits goe into a Hell or Purgatory when they dye for a season; others blasphemously say, that the spirit of man is God, and that the body onely dies & turn to dust; these say also God is an infinite spirit and all spirits came from his spirit, and so returne into his spirit againe; others say the spirit and body, or thinke it turns to dust for ever: indeed almost all men are in darknesse, because they walk by thinking only about things of eternity; but about things that perish, they think them hardly ever sure enough unto them: wherefore unto you, whose bodies are the temples of the Holy Ghost; from the Lord Jesus, I shall declare unto you the truth of this secret; you may know, that the spirit is nothing at all without a body, and a body is nothing at all without a spirit; neither of them can live or have a being, without the other: you may know it is the spirit only in the body of man, that lives, and speakes, and walks, and workes, and eats, and drinks, and dies; for the spirit is a naturall fire of Reason, which is that life of light, heat, or motion, that as a fire kindleth life and strength through all the flesh or body of man; onely the principall part of the understanding of this naturall fire of the spirit of Reason, liveth in the head of man; because that is the glory of the man; so that the spirit or soule is the man, although it cannot possible bee without the form or body: wherefore when man dies, & turnes to his dust, it is that naturall spirit of the fire of reason, that was the life or spirit of the body that dyeth, or is quenched, and goeth out within the body, as fire

goeth out in an Oven that is closed; so doth the spirit of man die within his body from all sensible life, heat, or motion, untill the visible comming of the Lord of life in the Clouds of Heaven at the last day: therefore it is written, *Dust thou art, and unto Dust thou shalt returne*: when the Lord spake those words, he did not speake to the flesh or outward forme or body of the man, but hee spake to the inward spirit or soule that understands the words of a spirit: again, it is written, *in the day thou eatest thereof thou shalt dye the death*: that is, if thou through disobedience to my command, dost forfeit the image of thy Creation, then thou shalt see mortality or death within thy owne body, both spirituall and naturall, and the feare of eternall death also. Thus it is clear to you that believe in the Lord Jesus, that the spirit of man dies and turns to dust within the body; because nothing can possible dye, but it must first live; so likewise nothing can possible quicken or live again, but that which is absolutely dead, or dust, or asleep, voyd of all motion, heat, life, light, or sence, being utterly annihilated to it self, and all other creatures, only being alive in the memory of God, that God alone the man Jesus might have all the Glory in the new creating of Mankind at the last out of dust, as he had in creating of man at the first out of dust, according to that saying in the Revelation; *Behold, I create all things new*, in answer to that Creation in Genesis: thus it is with the grain or body of wheat, except it dyes, it never comes to perfection, but abides alone in the dust for ever: But on the contrary, if the spirit of life which is in the body of wheat

wheat doth absolutely dye within its body, then by the decree of God, it quickens out of death unto a new life immediately, and brings forth a glorious Resurrection in due season, of many bodies in the same forme, like unto that which died, of the very same nature: Thus it is by the decree of the Lord Jesus, with the naturall spirits of all the Elect; first they are dead in sins and Trespases, before they are capable by the spirit or Truth to live in righteousness; so likewise the spirits of men and women must bee absolutely dead, when they fall asleepe in the dust, or else they were never capable to rise again, neither in glory nor in shame; so that by the decree of God, all life, both spirituall and naturall, must first enter into death, that through death, or in death, they may quicken a new life of a glorious increase, both spirituall and naturall; so that death in its place is as usefull for the Creators raising of glory to himselfe as life is in its place; this proves the truth of these Scriptures, *he poured out his soule unto death: again, the soul that sins shall dye: again, he cryed with a loud voyce, and gave up the ghost: againe, in the day thou eatest thereof, thou shalt dye the death: again, his soule was made an offering for sin: againe, he was put to death in the flesh, and quickened in the spirit.* I know I have written enough to satisfie (in the prooffe of this truth) all spirituall Christians.

XIV.

A Gain, it is written, *and those that sleep in Jesus shall rise first: that is, those that fell asleepe in the believing of the visible comming of the glorious person of the Lord Jesus*
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in the clouds of Heaven in power and great glory, their bodies shall bee raised first out of the sleep of death, because they were united by faith unto the person of their Lord Jesus, who was the first that ever rose from the dead by his owne power, who raised life in death or out of death; therefore hee was called the **first** fruits of the resurrection, or of life from death: againe, you that see by faith may understand, that not the same bodies that dyed or fell asleep shall appeare any more at all, then the body of wheat doth as beforelaid, which *Paul* fitly compareth together in their resurrection, where it is written, *but God giveth it a body as it pleaseth him, and to every seed his owne body*: that is as beforelaid, that graine or body of wheat that died, quickened a new life out of death, and brought forth in a glorious manner in due season, many bodies of the same form of that that dyed, and yet that body that dyed appeared no more: so likewise it shall be with all that dyed in the faith of Jesus, not the same bodies or persons they lived in, and dyed in, shall appear again any more, but that spirit of faith mixt with pure love, and all other spirituall vertues, that were in their former bodies, by the which they dyed unto the power of sin, and lived unto the power of righteousness; that divine seed of faith sowed in the former body dyed with the first body, and immediately quickened a new life out of death by the decree of the Lord Jesus; for you know there is no time now unto God, nor unto them that are dead, and so brought forth a spirituall body in its forme like unto that in the dust; yea a body of pure righteousness

reousnesse of the same nature of that Holy Spirit of faith, that raised it out of death; yea, a glorious body, brighter then the Sun in its strength, and as swift as thought, yea bodies of such a bright burning glory, that no persecuting Canaanites can behold and live, because our spirits and bodies according to our faith, shall be made like unto the glorious body of God the man Jesus, the which no man in mortality with his naturall eye, can behold and live: then shall all the Elect in the twinkling of an eye, both those that slept in the dust, and those that are alive at that time, whose bodies also shall be changed like unto those that slept; then I say, they shall all ascend together as one body, to meet their Head, the Lord Jesus in the Ayre; and with their King they shall enter into his Kingdome of eternall glory, where that new Heaven and new Earth are before said, there with holy Angels to behold the glorious face of the onely wise God, and everlasting Father, the Lord Jesus Christ, with new glorious songs and praises unto their Redeemer, that was dead, as it is written, to redeeme us by his precious blood from eternall death; and now behold he liveth for evermore, therefore we eternally live with him.

XV. **A** Gaine, I declare by revelation from the Holy Spirit, that when the elect are thus glorified, they are absolutely of the very same glorious nature both in spirit and body as God is; as God and they were both of one nature in mortality, sinne onely excepted: wherefore as the

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spirit of faith and love, infinitely in the glorious person of God, overfloweth as a fountain, continually with revelation of new Heavenly wisdom, from whence flows new joyes and glory to himselfe, and the holy Angels; so shall every Believer according to his degree in glory, bee as a Well springing up unto everlasting life, of revelation of new wisdom, from whence flows new joyes and glory within his own person, like unto his God; only they shall naturally returne the glory and praise unto their fountaine the Lord Jesus, for this their exaltation upon the glorious Throne of his own likeness; for it is the righteous actings and sufferings that was in the innocent body of the Lord Jesus when hee was in mortality, that by his infinite wisdom is made naturally that glorious fire to kindle new Revelation of Heavenly wisdom within his body, for the increase of his glory to all eternity as before said; so likewise all those righteous actings and sufferings for truths sake, that were acted and suffered in our former bodies, by the appoyntment of our God, shall be conveyed into our new spirituall bodies, that are like unto our God, and shall bee that glorious fire naturally to kindle revelation of new wisdom, from whence flows glorious new songs & praises unto our Redeemer the fountain of all our glory, for everlasting world without end, as abundantly before said; then shall these Scriptures be fulfilled, *to him that overcommeth will I grant to sit with me in my throne, even as I also overcame, and am set downe with my Father in his throne.* Again, *and he that overcommeth and keepeth my works unto the end, to him will*

I give power over the Nations, and he shall rule them with a Rod of iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star. Againe, him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem, which commeth down out of Heaven from my God, and I will write upon him my new name: Againe, he that overcommeth shall inherit all things, and I will be his God, and he shall be my son: Againe, henceforth I will not drink of this fruit of the Vine, untill that day I drink it new with you in my Fathers Kingdome: Againe, and from Jesus Christ, who is the faithfull witnesse, and the first begotten of the dead, and the Prince of the Kings of the Earth: Unto him that hath loved us, and washed us from our sinnes in his owne blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion for ever & ever, Amen.

XVI. **A** Gaine, from the Holy Spirit, I shall shew you the difference betweene elect men and Angels in glory: the Angels natures or spirits being pure Reason, they must alwayes be supplied by Revelation from the spirit of faith in the Person of God, to keepe their spirits in pure obedience unto their Creator: but on the contrary, the Believers Spirits being of the very same divine nature of God, they are but one voyce or spirit, speaking all pure obedience within themselves unto their Redeemer, to whom alone be all Glory and praise from my Spirit, with his Elect men and Angels to all eternity.